

LEVEL ONE
XV No. 1

JANUARY 1946

A
MAGAZINE
FOR CHURCH
SCHOOL
WORKERS

the

CHURCH
SCHOOL

Teachers

CHRISTIANS REBUILD for CHRIST



Give through your Church for
Overseas Relief and Reconstruction

THE CHURCH SCHOOL TEACHER

VOLUME XV No. 1

JANUARY 1946

J. VINCENT NORDGREN

Editor

RAYMOND A. VOGLEY

C. E. LINDER

PAUL M. LINDBERG

HERMAN G. NELSON

Editorial

Advisory Committee

CONTENTS

| ARTICLES | PAGE |
|---|------|
| TEACHERS SURRENDER UNCONDITIONALLY | 1 |
| Adolph C. Streng | |
| GARMENTS FOR OVERSEAS RELIEF..... | 7 |
| Ruth Bonander | |
| WEEKDAY RELIGIOUS EDUCATION | 9 |
| August Engelbrecht | |
| AN URGENT NECESSITY | 11 |
| Isaac K. Beckes | |
| CHECK-UP TIME AGAIN | 15 |
| Hortense H. Storvick | |
| CHRISTIAN GOSSIP | 18 |
| M. Louise C. Hastings | |
| ACTIVITIES IN THE FIELD OF CHRISTIAN EDUCATION | 20 |
| I. O. Nothstein | |
| HOME EDUCATION | |
| LASTING VALUES | 24 |
| Rigmor Ostergaard | |
| THEY'LL GET BETTER SENSE..... | 25 |
| Lelia Munsell | |
| EDITORIAL COMMENT | |
| GOD CAN BE TRUSTED | 3 |
| "TRAGEDY ON A PRODIGIOUS SCALE".... | 4 |

Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 2445 Park Avenue, Minneapolis 4, Minn. *Yearly Subscriptions:* five or more to one address, 75 cents each. Single subscriptions, 85 cents. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

The Church School Teacher

VOL. XV

JANUARY 1946

No. 1

Teachers Surrender Unconditionally

By ADOLPH C. STRENG

EDITOR'S NOTE. *This address was recently delivered by Professor Streng of Texas Lutheran College at Sequin, Texas, at the twenty-fifth anniversary of the organization of the Texas Lutheran State Sunday School Association.*

THERE ARE few states that enjoy the blessings of a Lutheran Sunday School Teachers' Association. This is, therefore, a particularly happy occasion — the 25th anniversary of the Texas Lutheran State Sunday School Teachers' Association. Since 1931 you have been electing me to serve as counselor of your organization. Let me assure you that I have been very happy in this task and your church appreciates immensely all the efforts that you and many others have put forth to make our

organization a real blessing to thousands upon thousands of old and young Sunday school pupils.

All of us have learned much during these years of service; today we agree that the more we give to our Association, the greater the divine blessings which have come to us. Particularly also in church work, patience is of tremendous importance. The work was not always easy; yet all of us who have had an active part in the life and progress of this organization consider it one of the real joys in our lives. Not all our associations bring such lasting joys; however, today we are grateful to God for the joy over everything that we were permitted to do for this organization in annual meetings, in committee meetings and rallies, in

the contribution of money, and in planning, speaking, studying, or writing for its cause.

We shall leave it to others to summarize for you the far-reaching activities such as the annual meetings, the regional meetings, the dozens of special workers' courses, the thousands of dollars contributed to struggling missions and Christian educational causes, the inspiration and courage given to thousands of teachers, which you have carried on for twenty-five years. In consideration of the great responsibility placed upon us by the divine Master Teacher, we celebrate this anniversary with humility and joy, remembering the words of the writer of Psalm 51:

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*"

Let us, therefore, today permit the Holy Spirit to inspire us to a new commitment in the greatest cause on earth and emphasize that *grateful Sunday school teachers surrender unconditionally to God.*

The words "unconditional surrender" have probably been used all too frequently the last few months; I doubt the propriety of using them when human beings deal with each other, but they are certainly most appropriate when Christians deal with their relationship toward the Triune God. How might we thus surrender unconditionally to Him?

By facing courageously the serious problems confronting us.

The spiritual care of children must evermore become a moving passion for us; we must enter upon it with holy enthusiasm, feeling a real sense of urgency in a day when children are pitifully neglected. In Judges 13 we read that God sent an angel to the wife of Manoah to announce the prospective birth of a child. When the angel had left, Manoah prayed fervently to God, asking for the return of the angel in the words:

"Lord, teach us what we shall do unto the child that shall be born." Well might we today pray to God for many angels, messengers, Sunday school teachers who will teach parents what to do with their children, who feel a real sense of holy responsibility in the sight of God for the children committed unto them.

Turn to page 27

God Can Be Trusted

IN OCTOBER 1800, a boy named John Todd was born in Rutland, Vermont. Shortly afterward the family moved to the little village of Killingworth, Connecticut; and there, when John was only six years of age, both his parents died. The children in the home had to be parceled out among relatives, and a kind-hearted aunt who lived in North Killingworth agreed to take John and give him a home. With her he lived until, some fifteen years later, he went away to study for the ministry. When he was in middle-life his aunt fell desperately ill and realized that death could not be far off. In great distress she wrote to her nephew a very sad letter. What would death be like? Would it mean the end of everything, or would there be—beyond death—a chance to continue living, growing, loving? Here is the letter John Todd sent in reply.

"It is now thirty-five years since I, a little boy of six, was left quite alone in the world. You sent me word you would give me a home and be a kind mother to me. I have never forgotten the day when you made the long journey of ten miles to your house in North Kil-

lingworth. I can still recall my disappointment when, instead of coming for me yourself, you sent your colored man Caesar to fetch me. I well remember my tears and my anxiety as, perched high on your horse and clinging tight to Caesar, I rode off to my new home. Night fell before we finished the journey, and as it grew dark I became lonely and afraid. 'Do you think she'll go to bed before I get there?' I asked Caesar anxiously. 'Oh, no!' he said reassuringly. 'She'll sure stay up for you. When we get out o' these here woods you'll see her candle shinin' in the window.' Presently we did ride out into the clearing, and there sure enough was your candle. I remember you were waiting at the door, that you put your arms close about me, and that you lifted me—a tired and bewildered little boy—down from the horse. You had a fire burning on the hearth, a hot supper waiting on the stove. After supper you took me to my new room, heard me say my prayers, and then sat beside me till I fell asleep.

"You probably realize why I am recalling all this to your memory. Some day God will send for you, to take you to a new home. Don't fear the summons, the strange

journey, or the dark messenger of death. God can be trusted to do as much for you as you were kind enough to do for me so many years ago. At the end of the road you will find love and a welcome waiting, and you will be safe in God's care. I shall watch you and pray for you till you are out of sight, and then wait for the day when I shall make the same journey myself and find you waiting at the end of the road to greet me."

"Tragedy on a Prodigious Scale"

SUPPOSE some hostile Big Three, having the greatest armies in the world and also the atomic bomb, were to tell all the people of our New England states to leave their homes at once, to get out fast, to take nothing with them that they could not push or carry, to leave behind their homes and fields and cattle, and to push across the borders into Canada; and suppose that Canada was already bombed and disorganized and cold and starving—this would give us some idea of the "tragedy on a prodigious scale" of which Winston Churchill spoke not long ago.

Mr. Churchill meant the some eight million people—equal in number to the population of New England—that have been driven out of East Prussia, Pomerania, Posen, and Silesia. He may also have meant the millions of homeless driven out or led away for slave labor from Esthonia, Latvia, Sudetenland, and Hungary, in spite of the Atlantic Charter pledge to make "no territorial changes that do not accord with the freely expressed wishes of the people concerned."

What is happening can not be dismissed as retributive justice visited upon an aggressor nation that overreached itself. Surely the German people are having to suffer for their sins. But let no victor nation be a hypocrite, least of all the United States! What is happening now is contrary to our professed principles. It is a violation of the simplest laws of human life. It is a direct violation of the Commandments of God, and as a common-sense measure it is simply an invitation to disease, famine, and exposure to kill millions of people not responsible for Nazi crimes.

News reports indicate that it is all a part of the Potsdam agreement, and there is nothing we can

do about it. If the agreement at Potsdam includes the present policy, we may be sure it does not represent the will of the American people. We can not be bound by such dishonorable measures.

Attached to these comments is a copy of a letter which appeared last week in the St. Paul (Minn.) *Pioneer Press*. Its author is the Rev. Clifford A. Nelson, pastor of Gloria Dei Church of that city. He is also chairman of the Minnesota Conference Commission on Parish Education and of the Minnesota Council of Religious Education. The plea he makes will stir many to action, including readers of THE CHURCH SCHOOL TEACHER.

An Open Letter to the People of Minnesota:

Fellow Citizens:

The time for urgent action is at hand! Our humanitarian conscience must be aroused! We can not remain unmoved at the authentic reports that come to us of an unprecedented physical misery and suffering and death that is overwhelming the peoples of central Europe in the presence of the coming winter. It is the moment to cry, Halt! to the torture of helpless war victims. While millions of people, mainly the old and the very young, go into a winter that

promises ghastly and horrible suffering and death, we who are well-fed and well-supplied can not stand idly by.

The powers of federal government action must be immediately stirred. The program of UNRRA must be supported without further delay. We must urge upon our President, our senators and our congressmen, our State Department the absolute necessity for action. This relief organization must not become a political implement. But this is not enough.

Our nation, through its State Department, must be urged to alter its policy with regard to the suffering of dispossessed people among the occupied countries. Disease, starvation, death, and all their attendant miseries are stalking abroad. Lack of fuel and clothing, homeless peoples wandering about because they have been uprooted in terms of the Potsdam agreement; all these conditions will make corpses out of millions in the coming months. Let us say together that we are deeply concerned and insist that our State Department take immediate remedial steps.

We in Minnesota have a right to speak. As a great agricultural commonwealth we are producing

food that is making us a privileged people. Let us say to our leaders that we would rather have renewed rationing and restrictions on our own needs than allow other peoples of the world to perish. It is sheer folly to practice a bitter policy of revenge upon our erstwhile enemies. Such a policy will only bring divine judgment upon us and renew the tragedies of strife and war.

This is an appeal to all people who are concerned with the needs of helpless peoples in all the world. But especially does it go forth to all in our Christian churches. Let us give to every agency that we possess which has a program for the amelioration of the suffering of humankind. And let us give as we have never given before of our money and our supplies. And let us insist that action be taken *now*, before it is too late.

We can not ever forget the challenge of the words of our greatest

living document: "If thine enemy hunger, feed him; if he thirst, give him to drink." In the common heritage of our religious tradition we remember the words of the Old Testament Scripture: "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

A petition directed to the President of the United States and to our senators and congressmen has been prepared. Copies of this can be had by any organization or any church that wishes to participate in this urgent call.

Let us act *at once*. The welfare of all of us is at stake. This is one world, we are bound together with all humankind in one bundle of life. Humanity is in danger of losing its soul unless immediate action is taken *by us*.

Urgently yours,

CLIFFORD ANSGAR NELSON.

Highly Explosive

The late Professor William Lyon Phelps of Yale said that the Bible "... ought to have written on the cover, 'Highly Explosive. Handle with Care.' It is the book which by the dynamite of its message has lifted empires off their hinges and turned the course of human events. It has put down the mighty from their seats and hath exalted them of low degree."

Garments for Overseas Relief

By RUTH BONANDER

Dear Friend in a Foreign Land:

I hope that you will enjoy wearing the warm suit to which I have pinned this letter. It is too small for me to wear now. I seem to be growing so fast.

As I write to you I do not know where you live. If I did I would try to write in your language. Do you speak English? I would like very much to receive a letter from you. Where do you live? How old are you? I am 12 years old.

Your American Friend.

WOULD the boys and girls in your Sunday school like to write a letter to a boy or girl in Europe? Then they should select one of their clean, warm garments and attach the letter to it with a safety pin, or fold it and place it in a pocket. It should then be turned in for sending overseas.

The United National Clothing Collection, Inc., is conducting another drive for used clothing, set for January 7 to 31, 1946. Last April 25,000,000 people in war-devastated countries of Europe were given clothing and now request is made for 100,000,000 more garments for the same purpose. In this way we in America will be engaged in a work of mercy, "clothing the naked," during the month of January 1946.

When you send a birthday gift to a friend, or a present to a friend

who has been ill, you enclose a message of good will. In the Victory Clothing Collection, America is sending gifts to friends who have been ill, who are in need of encouragement, who are suffering for the lack of clothing, and who are in need of strength for the years of struggle ahead.

Everyone is asked to give at least one article of clothing—anything that can be worn by another boy or girl; by a man like your dad, or Grandpa, or Uncle Joe; by a woman like your mother, or Grandmother, or Aunt Bess; a baby like little sister or brother. If you give a pair of shoes be sure that they are tied securely together in pairs.

They will be glad to write a letter to the one who will receive the garment. It may be that an answer will be received from the

person who is wearing the piece of clothing sent.

In most European town and villages, there will be someone who can translate the letters. Perhaps the letters will bring as much good cheer as the garment itself.

The Victory Clothing Collection is authorized by our United States government and will be sent abroad through the channels of UNRRA, the United National Relief and Rehabilitation Administration, also a government agency. We can be assured that the clothing we contribute will reach the people who need it safely and speedily.

Organizations will be set up in communities everywhere in our country to handle the clothing brought in. Find out from your local newspaper if there is a Victory Clothing Collection center in your city, town or county, or in a near-by city. By the end of January, when the boys and girls have brought in the garments, take them to your nearest center for Victory Clothing Collection for Overseas Relief. This is a community project in which all individuals and organizations are invited to share.

The people of more than 25 nations who will receive these gifts of clothing will be people who

have lost all or most of their possessions. They will thank us in their hearts for the clothes, the shoes, and blankets.

Other Channels

Our church schools all over the country have already engaged in clothing collections. If you prefer to continue sending used or new garments through these same channels, that is satisfactory. Many agencies are at work for overseas relief and the efforts of all them put together will not be too much. The need is limitless and we must continue to give for many months to come in order that we may help to save millions of men, women, and children from freezing to death. Many, many thousands of people have died already. It is of extreme importance and very urgent that not a single warm, wearable garment lies unused in America. Most of us can do without one of our own pieces of clothing.

Other agencies through which you can contribute are:

1. Save the Children Federation—used and new clothing. Send to 1 Madison Avenue, New York 10, N. Y. This organization is operating collection centers in many of the larger cities.

2. Norwegian Relief. If there is a center operated by this organ-

ization, it will be listed in your telephone directory. They receive all kinds of used clothing.

3. Church Christmas Packages will be continued indefinitely. This is an excellent relief project for Sunday school classes, family groups, and organizations and individuals. Send to the Federal Council of Churches of America, 297 Fourth Avenue, New York 10, N. Y., for the carton to be filled. Full directions will be given regarding the articles that can be put into the packages. Overseas export regulations are very strict and only the designated articles can be sent. The packages are of three types: A for adults, B for babies of 1 and 2 years of age, and C for children up to 12 years of age.

4. Lutheran World Relief, Inc., sponsored by The National Lu-

theran Council, is now completing plans for overseas relief. As soon as government approval has been secured, warehouses and organization for handling used clothing will be set up. Watch for information which will be furnished through *The Lutheran Companion* and *The Lutheran Standard* when the arrangements are completed.

Money for overseas relief of fellow Lutherans can be sent in now. Send it through your regular church channels. It must be definitely earmarked "for physical relief in Europe."

Let us not neglect these opportunities to relieve the tragic suffering in the war-torn countries of Europe. And let us not delay, but act at once, and continue to clothe the naked among these brothers and sisters of the faith in Europe.

Weekday Religious Education

By AUGUST ENGELBRECHT

SUNDAY SCHOOLS, as an institution, date back to 1780 when Robert Raikes, editor of the *Gloucester Journal*, gathered a group of idle youngsters one Sunday and taught them Bible stories to occupy their time. Weekday

religious education on released time is something comparatively new. It seems to be gaining ground. In his most recent report, E. L. Shaver, director of the Department of Weekday Religious Education of the International

Council of Religious Education, has this to say: "We can report some very definite signs of progress. In spite of an almost nationwide policy of restricted promotion, we believe our recent figures of a thousand communities and a million pupils are underestimates. The movement for weekday religious education on released time is becoming definitely established as a part of the churches' Christian education program. Its educational standards and financial support are most encouraging."

How will a well developed weekday religious education program affect the Sunday school? Can the two get along side by side?

The writer has had the opportunity of watching at close range the development of weekday religious training in a town of about four thousand inhabitants over a period of twenty-one years. His Sunday school has an enrollment of 184 pupils including beginners not yet in public school. Enrollment in Lutheran weekday classes taught by Lutheran teachers stands at 172. This means that practically every Sunday school pupil of school age from the first grade through high school attends these weekday classes.

Weekday classes strengthen the effectiveness of the Sunday school. These two agencies constitute a strong partnership. For one thing, the pupil by receiving formal religious education on a weekday is impressed with the thought, which the Sunday school endeavors to implant, that religion is not just for Sunday, but that it is to be carried into the week. A well integrated weekday religious program is bound to enhance the background of religious knowledge for the benefit of Sunday school teaching. Since the aim of both agencies is one and the same, namely, to contribute toward the spiritual growth of the child, it stands to reason that Sunday school plus weekday religious education will accomplish more than the Sunday school alone could accomplish. The weekday school renders the Sunday school particular help on high school level. Whether we like to admit it or not, the Sunday school fails to hold some of our young people of high school age. Experience has shown that quite a number of these young people very readily take the four years of religious work at high school.

Another valuable contribution which weekday religious work makes in this partnership with the

Sunday school is that it helps build the enrollment of the latter. Religious classes on released time are bound to attract children of more or less unchurched families. Some of them are directed to the Sunday school without much persuasion. It is often through contacts made in the weekday schools that one learns of the presence of certain children in the community.

Pastors and Sunday school staffs

will strengthen the religious education program of their congregation and particularly the effectiveness of their Sunday school by sponsoring a strong weekday religious education program in their community.

Weekday religious education, and especially the denominational type, will not introduce itself. But, where there is a will, there is a way.

*An Urgent Necessity**

By ISAAC K. BECKES

HE HURRIED into my office, and slid into a chair, muttering something about being in a hurry he could stay but a moment. Quickly he sketched a story of failure in a church's ministry to youth.

A large church but comparatively few young people. Many new members by letter, few by confession of faith. Many techniques and programs tried but no great rush of youth into the Kingdom. "Now, what is the best method of reaching youth today? How is the best way to hold their

interest? What kind of programs will gather them in? And what are the best materials?"

In a few minutes, through a torrent of questions, this outwardly successful pastor hoped to solve all the problems of his church's ministry to youth. He was looking for some trick of the trade or some new bright idea to spring on his young people.

Well, it just isn't that easy. It never was and never will be. There are too many of us looking for some little trick to attract young people, something spectacular to win them by the droves. But the spectacular at its best is

*This article was made available through syndicated services of the International Council of Religious Education.

ephemeral, and the tricks in any game are only for him who is a master of the job.

No, American youth will not be won to Christ by cleverness. Commitment is the key word. They will be won by those who have come literally to minister in Christ's name. Young people will know when their adult leaders are sincere, if they are earnestly trying to lead them to a high way of life. No one can lead a young person to true Christian commitment who has not lost his own life in the service of the Master.

One of the nation's outstanding youth leaders was recently called to the pastorate of a college church. Within a few days a young woman in serious difficulty came to him with some reluctance for help. When asked why she had not sought help before, she responded, "But our pastor has always been so busy, I hesitated to bother him." This is indicative of leadership, both lay and professional, in multitudes of churches. We preach sermons, teach classes, and give programs in which persons lose their identity as children of God except as they *en masse* are herded into stereotyped patterns of church life whether those patterns fit their needs or not.

American Protestantism has lost

much of its concern for persons, for developing a personal religious faith; and young people, caught in the bewildering social confusion of our time, suffer more than any other group. Fundamentalism for all its claim to a personal gospel often succeeds only in inflating the Pharisaism of the individual through its negative and often meaningless approach. Liberal Protestantism with its intellectual and social message has left the hearts of the common people cold, their minds confused and all too often with little else for their hands to do but to give money.

One of the finest interpretations of the present dilemma in youth work is described in a parable written by Kearny Kirkby and used with his permission:

"A certain lad was passing along the road of restless adolescence when the thieves of moral carelessness sat upon him, and beat him, and stripped him of his religious concepts, his moral principles and his dreams of what he might become. When they had beat him and thrown him by the roadside, they placed a sign upon him reading, 'Juvenile Delinquent.'"

"A certain pastor came by and looked upon him, and as he read the sign he shook his head in dismay, 'What a shame!' However,

he is not of my flock, and I have more than I can do already,' and he passed by on the other side. He spoke often of what he had seen, in his sermonizing.

"A certain layman came by and looked upon the lad and felt great pity that he had not seen the light and avoided such disastrous ways. 'I don't know what these young people are coming to,' he said. As the lad made a feeble effort to recover, the layman noted by his watch that he had an appointment and hurried on his way to make a sale that netted great profit for his firm. As chairman of the program committee of a luncheon club, he declared, 'We must get a speaker on juvenile delinquency.'

"There also came one who was a seller of soft drinks and some not so soft. He saw the lad and paused at his side. 'Come into my place,' he said, 'I have a place for you. My doors are open early and late. I'll be your friend and you'll find other friendly folks there.' So the lad was taken in and given a warm welcome. For the price of a drink or two he could find recreation for hours. He made his way there often and found a hearty welcome day and night. He asked his friends to come, and they made great joy together.

"Which of these proved a

friend to him who fell by the way-side?" 'Why, the one who took him in and provided a place for him,' you say. 'But the atmosphere is bad, the moral environment is unwholesome and the end result will be tragic!'" "Where can youth get the atmosphere of which you speak? Where tonight is there a church open for young people? Where is there a friendly meeting-place open under Christian auspices? There other friendly places are open seven days a week. Their services are dedicated to youth. They are molding character. 'Go and do thou likewise.'"

Lest those of us who proclaim the "old time religion" cry out against recreation for youth, let us hasten to call attention to the fact that in the "hey day" of that "old time religion" there were oyster suppers, box socials, all-day meetings which came nearer to being all-day dinners, Christmas festivals, and even party games that bordered closely on condemned dancing. Even the much famed revival meetings of the good old days took the form of community social festivals and every night the boys lined up outside the church doors to see their best girl home.

Lest those of us who boast of their great recreational programs and concern for social issues be-

come Pharisaic, let us hasten to point out that in those good old days the entire community was concerned about the souls of every young person. Young people were prayed with and for with an intensity that left no youngster in doubt that the Christian folks were interested in his soul. And while the social interpretation had its limits in depth, it often had the advantage of immediacy as the community tried as best it could to care for its individual members. The church was the center of community life, and toward that center every individual was drawn.

True perhaps, religion at the core of community life may have been easier in the good old days, but youth will not be challenged by a church that can not be the spiritual, intellectual, social, and recreational center of life. Christ would have all of their lives.

To meet all the major needs of growing young people, this is the task of the church if it is to show itself interested, and this is not easy. There is no easy way. There are no simple techniques that will answer the need in every church. At the core of every successful youth program is a small group of leaders who have committed themselves to the ministry of youth. And at the center of this com-

mitted fellowship should be the pastor. He may not be a pulpit prima donna or a paragon of intellectual sophistry, but he can be the spiritual leader of his youth committed to their personal service at all times.

Young people will respond to committed leadership through which the warmth of Divine Presence can flow unhindered by hackneyed expression and meaningless terminology. Young people will respond to a church that is actually the living body of Christ meeting the needs of their lives, and not a skeleton of programs which commands loyalty but not their souls.

To find a committed leadership a leadership committed to young people as persons, dedicated to the task of building a Christian fellowship of youth that has power to transform life, dedicated to a ministry to the needs of youth in His name, that is the problem. Committed lives through His help will find the Way. Techniques are secondary. Commitment is primary. The church must become the center of young people's lives. It must find its way to a truly personal ministry that will meet the needs of youth in all the major areas of life or the tides of secularism will continue to swell and paganism will ride to dominance.

Check-up Time Again

By HORTENSE H. STORVICK

INVENTORY time in the business world is here. It behooves us teachers to take stock of our efforts in the *world's most important business*.

1. *The Central Discipline in Christian Living, the Daily Renewal.*

Am I *taking time* to be inspired and instructed from God's Book?

Am I *praying* for my pupils by name?

Have I attended my *congregation's Bible study* as regularly as possible?

Are my pupils developing the *life habit of daily Bible reading* and prayer? Am I doing all I can to lead them to *love God's Word*?

2. *Weekly Worship. "I was glad when they said unto me, Let us go unto the house of the Lord."*

Am I a regular and reverent worshiper?

Are my *pupils* learning the great art of worship?

Are they *glad* to enter God's house?

3. *Christian Fellowship. "Thy people shall be my people, and thy God my God."*

Do I have a congregation-wide interest or am I aware of only my own circle of friends? Are my pupils building *strong ties of friendship among God's people*?

By timely reference and personal enthusiasm am I leading my pupils to *want to take their place* in the congregation's auxiliaries?

How many outings, trips, or parties have I had with my class thus far during this school year?

Have I shown my interest in Boy Scouts, Girl Scouts, Junior League, High School League, Children's Choir, Junior Choir?

4. *Faith in Action. "Faith without works is dead."*

Written over my life should be: "My meat is to do the will of Him who sent me to accomplish His work."

Am I doing *my utmost* in Kingdom building?

Am I *inviting others* to God's house?

Do I speak a friendly word to others than my own friends after Sunday worship or other church functions?

Am I giving *at least one-tenth of my income* to God's great work of freeing men from the bondage of sin?

Are my pupils' eyes being opened to *the glorious possibilities of living wholeheartedly for Christ*? What are they *doing* for Him?

5. *Growth in Teaching Power.*

Do I know my pupils better than I did last September?

Have I called at each home? Am I doing all I can to link that home with God's Church?

Is there *variety* in my teaching plans? *Pupil participation*?

Am I teaching my pupils *how to study*?

How loyal to and interested in our teachers' meetings am I?

Have I participated in teacher training courses and conferences?

How about my reading?

THE CHURCH SCHOOL TEACHER?

The Lutheran Companion or *The Lutheran Standard*?

A good book on teaching, or child psychology, or Bible doctrine?

"Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching." 1 Timothy 4. 15-16.

* * *

Now Is the Time to Jot Down Notes for Christmas 1946

By next Christmas we will have forgotten the suggestions for improvement which are fresh in mind during the days following our "Christmas Tree Program." If we jot them down in our suggestion book right away, they will count in next year's plans.

"Have the high school seniors usher."

"Keep the audience seated during the children's recessional to the church parlors."

"Use Mary Smith. She reads beautifully."

These are typical of the kind of notations that alert teachers should make before January ends.

A Good Time to Call

Christmas cookies still in the jar, clean curtains, the home looking at its best, the family in pleasant holiday mood, *January is a good time to call at the homes of our pupils.* We will be happily received.

An Idea for Next Year

One very successful young teacher of high school girls called at the home of every girl during Christmas week and left a copy of Hallesby's *Prayer* as her gift to the pupil. Since even pleasure-mad families stay home a bit during the holidays, this fine teacher had almost no repeat calls to make.

How could she afford to give a book to each of her twelve pupils? She tithes, and there were accumulated extras which she thus invested in the cause of Christian reading matter and teacher-pupil friendship.

"I'm Going to a Party"

Do you remember how thrilled you were when your Sunday-school teacher invited you to her home for a *real party* with all the trimmings? This was one time you did not just tag along with Mother and Dad! *You* were the *guest*! And you were treated like a *somebody*.

Yes, we teachers may be tired, but it is *worth giving up* some of our own "going about" to give our Sunday-school class a good time which will count in better attendance and deeper interest during the months ahead.

"We're Having a Winter Hike"

A new snowsuit, sturdy galoshes, fresh snow! Our Sunday-school class is out for a winter hike. A bonfire in the snow, fun because for most of the group it is a novel experience. Teacher is a good sport! She laughs heartily, and likes toasted marshmallows just as much as we do.

Her boy friend is on his way home from Europe. She says he is going to teach Sunday school, too. Maybe his class and ours can have a hike together. They met in Luther League, she said.

Helping Pastor

A class of high school freshmen asked their busy pastor what they could do to help him during winter days.

After a smiling pause, he said, "I've got it! Our shut-in members will like to hear you sing and read and pray. Would you go with me on a few calls?" And so that class learned the joy of bringing cheer to others.

No Let-down in Preparation Now

Now is the time when we teachers must *increase*, not decrease our efforts. Midwinter months have the least distractions from family week-

end or Sunday trips, so we must make every effort to keep attendance and interest at a high level.

Colds? Yes, they take their toll from attendance, but there, too, we can make a practical application of Christian teaching. Our bodies are the dwelling place of the Holy Spirit, hence we must take good care of them. Just a brief word from us teachers or a short discussion in class can emphasize the value of Christian common sense in getting sufficient rest, eating the right food, avoiding exposure to rapid changes in temperature, and of enjoying outdoor exercises. We teachers need to heed our own counsel there!

Long winter evenings and more hours at home should count in *better lesson plans*. More effort invested in new and different approaches to the lessons, more visual aids, more pupil participation, and more life application. All can make January, February, and March the richest months of the Sunday-school year.

Christian Gossip

By M. LOUISE C. HASTINGS

WE have always been taught, have we not that gossip is something we should guard against . . . an unpleasant habit that we should do our best to eliminate from our lives?

Gossip is supposed to mean talking about people . . . behind their backs—saying unpleasant remarks about them—whispering “she says” and “I heard” and “did you know” and “what do you think?” Not one of us wishes to be known as a gossip.

But it seems to me that there is

another kind of gossip, a kind that is very worth while and one that spreads happiness all along the way. I call it “Christian Gossip.” I mean saying those things that are Christlike about people. Christian gossip spreads good tidings. The word “gossip” originally meant one who would stand sponsor for another in the name of God. The old English word was “jossib.” We have gone a long way, have we not, in the changing of one little word?

Many people find it difficult to

sympathize with the joys of others. Are you one of these people? Is it hard for you to be glad when something especially lovely happens to some of your friends, when it never happens to you? How do you react to the joys of others? Do you tell others about it so they too may share in the joy? Or do you keep it deep down in your heart and grow bitter over it? To speak a good word for somebody each day, giving credit wherever and whenever credit is due, is a good habit to cultivate.

Christian gossip is saying little things about people that are pleasant and happy to spread. Make the "Have you heard?" be a car-

rier of good news, something said in a kindly way.

Sometimes, with thought, Christian gossip can overbalance mean, hateful unkind talk. It takes an alert mind to do it, but it can be done. When somebody begins to whisper, "I heard so and so about" can you offset it quickly with "No, I didn't hear that, but I did hear what a kind thing she did the other day" . . . and so forth?

As we travel through the years together, let us try to be bearers of good tidings. If we refuse to listen to unkind gossip we may influence others to do the same. Christian gossip is catching!

Dr. Ley's Testament

Dr. Robert Ley, high-ranking Nazi who recently committed suicide, left a last testament to the German people. Saying that he was one of the men responsible for the road Germany took in Hitlerian days, he added that, in his cell, he had been torturing himself to find the cause for his country's downfall. Confident that he had found the answer to his inquiry, he wrote, "We have forsaken God, and therefore we were forsaken by God. We put our human volition in the place of His godly grace. In anti-Semitism we violated a basic commandment of His creation."

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

A Sunday School on Wheels. The Church of England in Canada has completed its twenty-fifth year of activity in bringing the Sunday school to the scattered settlers of the western provinces and northern Ontario. It maintains a caravan of twenty-four separate trailer trucks, the movement having been organized in 1920 by Miss Eva Hasell, who is still in charge.

The women who have served in the caravan for the past twenty-five years have received no pay, but were supplied with food and traveling expenses. The caravan is operated from early spring until freeze-up.

Reports for 1944 show that 4,724 new members were enrolled, and 11,314 old members visited. Altogether 9,553 homes were visited on the prairies.

* * *

A Mr. and Mrs. Club. The U. L. C. church in Concord, N. C., not only maintains a young couples' class in its Sunday school,

but, in order to prevent the young couples from losing interest in the church services and the work of the church in general, it has combined with the class organization a "Mr. and Mrs. Club" which has proved very successful in holding the young couples in church and in preparing them for leadership in the adult organizations of the church, the missionary society, and the brotherhood.

This group has one weekday meeting during the month, on the first Saturday night. One month the program is devotional and used for study, open forums and discussions. Most of this is centered about the building of Christian homes and a better world. The next month the meeting is of a purely social nature. Programs are varied, with outdoor meetings, picnics, and dinners. The group also sponsors a number of things which are definitely the work of the church, such as recreational programs and activities for underprivileged children of the commu-

nity, the wrapping and sending of boxes to service men and women, welcoming committees for church services and church activities, ushering, and social welfare work at Christmas. As a result of this program some very fine workers and leaders are being developed for the church.

* * *

Opposition to Religion in the Schools. Immediately following a recent announcement in the newspapers to the effect that the Russian Government has decreed that hereafter the instruction of children in religion will no longer be permitted in the public schools of occupied Germany, came the further announcement that the enemies of religious instruction for children in the public schools of America have moved into the open in Los Angeles by requesting the Board of Education to withdraw its permission for released-time classes in religion. About 6,000 elementary-school pupils are signed up for religious instruction in 100 schools.

* * *

A Remarkable Record. Miss Amelia Grimm has not been late or absent at Grace Lutheran Sunday School in Franklin, Pa., for the last thirty years. Miss Grimm was recently honored by her

church and Sunday school because of her record. These thirty years are only a part of her story. They were preceded by another period of twenty-one years of perfect attendance from 1886 to 1907, at which time Miss Grimm interrupted her record to make a trip to Europe. Her total Sunday school attendance, therefore, extends over fifty-four years.

* * *

Enlistment Campaign Experiment. The Parish and Church School Board of the United Lutheran Church recently conducted a demonstration campaign in Hickory, N. C., to show the local pastors and the pastors of neighboring Lutheran churches how to put on such programs. Similar demonstrations are planned so as to cover the entire synod eventually. On the previous Sunday morning the visiting pastors brought enlistment messages to the Sunday schools and congregations of five churches in Hickory. This was followed by a general instruction meeting on Sunday evening at Holy Trinity Church, when the Rev. William S. Avery, the enlistment secretary of the Parish and Church School Board, addressed 200 workers.

The workers gathered in their respective churches for supper meetings on Monday and Tuesday,

and later each evening went out to visit prospective Sunday school members.

The workers continued to meet in their own churches on Wednesday and Thursday nights to evaluate the work being done in each Sunday school and to consider methods of improving and extending the present program. These meetings were found to be a very valuable part of the demonstration program.

Secretary Avery held extended conferences with the visiting and local pastors each day. The whole enlistment program was studied in detail.

Reports showed that as a result of the visitations 240 persons had signed commitment cards to join a Sunday school. As Hickory is a well-churched and a churchly town this was considered a very fine result.

* * *

Faithful Services Recognized. Teachers and officers who have served many years in the Sunday school of First Lutheran Church, Greensburg, Pa., were honored recently. One lady had been Cradle Roll superintendent for twenty-eight years, and three men had been serving for twenty-five years each. We may be sure that this was not done because it was felt that the

recipients of the honors expected them, but because a living congregation appreciates the faithful services of those who sacrifice of their time and strength to help nurture the children of the church in the faith that saves them and makes them good citizens of the world.

* * *

Fifty Years a Teacher. The Ljunghed Lutheran congregation of Albert City, Iowa, gathered on the evening of July 29 to express its appreciation of Miss Nellie Anderson's more than fifty years of faithful and effective service as a Sunday school teacher. A well-filled church greeted Miss Anderson as she was ushered in by her present Sunday school class. Don Bjork serving as special escort. A corsage bouquet had been pinned on her at the entry. H. Lawrence, the Rev. Aug. P. Lawrence, had charge of the evening program. Mrs. John Anderson gave a resumé of the history of Miss Anderson's years as teacher. She had also served as superintendent. Pastor Lawrence brought a greeting, and gifts were presented—a Bible Commentary, a Bible Dictionary, and a purse from the congregation. An Honorary Life Membership in W. M. S. was promised her by the Sunday school

Schools

on a Wider Basis

RECENTLY the Detroit, Michigan, City Plan Commission issued a statement from which the following excerpt is quoted:

"While neighborhood planning recognizes the school as one of the central features of the community to which other parts are to be scaled, the school as we know it is not now the integrating force that such discussions assume. The school is neither designed nor administered to be a center of neighborhood life.

"If the school is to function as a significant center, it must not only be made accessible to people who want to use it, but it should be planned and constructed for joint use as school and community center. The structural form of the school would then be determined on the basis of those wider activities which the people of the neighborhood want to carry out on a community basis.

"Present school plants are already constructed to provide a wide range of services for the school-age population in addition

to formal classrooms. They frequently contain auditoriums for assembly, gymnasiums, swimming pools, health clinics, cafeterias for group feeding, and libraries for general as well as specialized reading.

"Since all of these activities appear as essential parts of community life, often requiring independent facilities, it may be well to investigate the extent that the needs of adults can and should be served at the school center."

Postwar Planning

On the shores of Lake Geneva some years ago, a large group of college men listened to an earnest young Armenian who had just completed his education in America. He pictured the sacking and burning of his home village by the Turks, the murder of his father and mother, sisters and brothers.

"Now I am going back for my revenge on the slayers of my family," he said. "And that revenge will be to bring to them the knowledge of the Lord Jesus Christ, who died that they might live."

*Home Education**Issued by the National Kindergarten Association**Lasting Values*

By RIGMOR OSTERGAARD

A TEACHER, like myself, has many chances when calling at the homes of her pupils, to study the different methods used in bringing up children. Often the observations I make are of direct value to me in my own teaching, and often, as in the case of the following contrasting incidents, I believe they may be of value to many parents.

One day when I was making a call, two little girls, both of pre-school age, entered the living room with their arms full of wild flowers. The glow of delight in their eyes was suddenly clouded when their mother received them with a curt, "Don't come into the living room with those good-for-nothing weeds!"

Obediently, the little girls backed out of the room and we saw them there no more. The mother apologized profusely, saying that the children had strict orders always to come in the back

way, and that certainly they should know better than to bring wild flowers into the living room, to be scattered over her nice rug!

I said nothing but thought a good deal about the opportunity that this mother had let slip by—a golden opportunity to invite and strengthen the confidence of her daughters, as well as to teach them a delightful lesson in nature study.

On my way out I went to the back yard and found the two little girls in their playhouse, busily arranging the flowers in bottles and cast-off crockery. I complimented them on their efforts and chatted with them about the different kinds of flowers they had found.

Some weeks later I was at another home when Donna, the five-year-old daughter, came in radiantly happy over some sumach leaves she had found.

Donna's mother and I admired their beauty, and her mother put them in water saying, "Sumach doesn't last very long after it is picked, but I'll help you preserve some of the leaves so that we may enjoy them longer. And then w

will talk about the different sumachs. There is one that is quite poisonous."

A week or more passed by and then one day Donna caught up with me as I was on my way to school, at noon.

"Mother would like to have you come over for tea after school," she explained breathlessly, and then added, "and we have a surprise!"

I was interested, of course, and promised to be there.

Donna and her mother met me at the door and Donna escorted me to the table. There it was—all daintily set for tea. All around the center, from plate to plate, ran a garland of pressed sumach leaves shining in brilliant coloring against the white cloth.

"I helped Mother decorate the table," Donna volunteered with pride and pleasure. "Do you like my surprise?"

I did, indeed, and I admired the wise mother who had made use of her opportunity to teach her child how to correlate a love of nature with a simple form of applied art, in the home, and at the same time to invite the confidence and cooperation of her child.

Lasting values, you ask? Why, yes, I am sure of it. One experience may not permanently establish a concept, but certainly continued,

consistent intelligent efforts, along the lines of child development, will be of lasting value. And I know from my own childhood experiences how poignant even a single experience may prove to be.

They'll Get Better Sense

By LELIA MUNSELL

MY six-year-old nephew wanted to choose his own gift to send Aunt Maud for Christmas. His selection was a *purple* purse, a very "noisy" purple, to say the least. It was duly dispatched, however, without comment from the family. Aunt Maud thanked him for it. What she ever did with that purple purse no one ever knew.

The lad was almost twelve when one day, out of a clear sky, he said to me, "Do you remember that purple pocketbook I sent to Aunt Maud? Wasn't that terrible? Whatever made me pick out such a thing?"

"It's live and learn, isn't it?" I laughed.

He sniffed. "Aunt Maud must have thought I was crazy."

I did not offer any consolation. I was glad he was learning to ap-

praise his own judgment. At the time he chose that objectionable purse, we could have told him what we thought of it, but he would not have understood. To his six-year-old eyes it was beautiful, and he might have cherished disappointment—perhaps resentment—if we had interfered. As it was, he had no one to blame but himself, and evidently he had done just that.

We often worry ourselves too much over some childish trait that will correct itself as the child grows, if we assist him constantly along positive lines. My neighbor's story illustrates this.

"Oliver," she told me, "was most disagreeable to his sisters, when he was little. My mother used to say that I wasn't doing my duty by him and that I ought to punish him for his unkindness. But his father said, 'He'll get more sense some day if we help him.' And you know, now there couldn't be a better brother than he is to both the girls. We have learned that behavior can be improved without punishment or faultfinding if a child invariably experiences pleasure when he does what is right."

They do get better sense. Ned's story is a further illustration.

Ned's mother worried about the

way he talked. "Wherever do you get such ungrammatical expressions?" she would say to him. "We don't talk that way at home, and I know your teachers don't. What's the use of going to school if you don't speak correctly after you have been well taught?" The argument had little effect. Ned's response was, "Aw Mom, what do you want me to talk different from the rest of the kids for?" She stopped nagging him, and, because he liked to please her, he began to use good English when at home but when with the boys his language continued to ignore all rules. Later, however, Ned secured a job in a grocery store, for after school hours. One day he confided to his mother, "You know how you used to fuss at me about the way I talked? Well, I'm trying to speak correctly all the time now. You can't talk as though you weren't smart to folks who come into the store—even if the fellows *are* listening."

Yes, they do get better sense as they grow up, *if* we have laid the foundations well. Let us be sure we are doing this—then we may safely put aside some of our worries over childish shortcomings. One of the best teachers I have ever known used to say, "Education being patient for results."

It is a slow process, but really quite sure. So let us permit a measure of responsibility in our children. If they make mistakes, they will appraise themselves in due time—often more effectively than we could have done.

Teachers Surrender Unconditionally

From page 2

There is a desperate need for this in a world filled with hatred. Remember that hatred toward individuals and nations becomes a terrible social self-poisoning; no Christian dares to hate a baby, a child, if we believe that all are created in the image of God. A new-born babe is not yet in reality—even if by law—a Japanese, an American, a German, or a Russian; they learn to belong to a certain nationality by being thus taught. Neither is there racial hatred among children unless they have been thus de-educated.

Fellow teachers, you have a serious task in a day when hatred is deep in the hearts of men that, as it was recently reported, an allied soldier in occupied Germany desired with a curse to run his bayonet through every unborn child of

pregnant German mothers that he saw. Far be it from us to judge that soldier; we have no idea what horrifying experiences he had gone through. But you and I as Christians dare never permit such hatred to take possession of us, and we owe it to children the world over to teach Christian love in a forgiving spirit.

Lutheran Sunday school teachers, you have a serious responsibility for the children of the future in a day when the editor of a large Texas daily paper dares in an unchallenged fashion to ridicule and condemn a Lutheran repentance and confessional service conducted by the followers of Niemöller. Thank God that we have a just Lord who will be the final judge.

In the volcanic ashes of Pompeii, excavators discovered a deformed child still resting in his mother's arms. The jewelry found on the mother revealed that she must have been well-to-do and that her escape would have been entirely possible, but in spite of it all her heart sent her back into danger which proved fatal to rescue her crippled boy. Are we willing to risk our lives for the comparatively "innocent" children of the future? Would that God might place a vivid picture of His

estimate of children into the midst of the councils of international statesmen to teach them humility and penitence.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matthew 18. 6.

Can you imagine a more devastating picture of the war today than its destruction of the bodies, minds, and souls of hundreds of thousands of children?

Children have been called the future tense of mankind, the seed corn of the race. The love of children is the universal bond across all national and racial lines which makes all mankind akin. God grant us Sunday school teachers a full measure of His love so that we might live for the spiritual welfare of our children.

Again, if we surrender unconditionally to God, *we must come to a more definite realization of the necessity of hard work and long hours of labor* if we are to do justice to the Christian education of children in Sunday school or in any other way. There must be much more time for God even if this means that it must be taken away from self and family. God

has bought also your time on Calvary with a price. Redeeming the time for God means that we are perfectly willing to sacrifice the opportunity of earning money or of gaining popularity to give serious effort to our task. The days are evil, desperately evil. The mere criticism of a Sunday school series "that it takes time and effort, that you must be carefully prepared" is in reality no criticism at all!

Unconditional surrender to God calls for most careful individual indoctrination, and a careful application of Christian conviction to a multitude of realistic personal and social problems. A Lutheran chaplain in Burma wrote recently

"When I return to the active ministry in the States I shall place more emphasis on careful indoctrination and thorough Christian instruction than ever before. How can our young men and women know God and receive blessing and comfort from Him in time of trouble if they are not thoroughly acquainted with His self-revelation in His Holy Word!"

The challenge of Walter Rauschenbusch that all social progress is dependent upon careful Christian education and instruction still holds true today. Dr. Braden Northwestern University recent

challenged the world by pointing out characteristics which have made the cults so successful. From among them the following certainly also apply to us as teachers:

"Have definite convictions concerning your Christian faith. Be somewhat indifferent to public sentiment in the practice of your religion and not afraid of doing the unconventional thing. Set yourself over against many of the current beliefs and practices of the 'world.' Cultivate a strong sense of urgency in proclaiming the Christian message. Propose definite techniques for Christian living rather than preaching and teaching glittering generalization."

Unconditional surrender to God must mean a much more effective use of the printed word and every visual aid that we might secure; these are not to be looked upon as cure-alls but as valuable means which God places at our disposal. George Bancroft made the statement:

"Whenever good books are brought together, they will find readers." The valuable possibilities of living Christian libraries for Christian children and adults have hardly been touched. Today it belongs to the proper Christian stewardship of time that we do hours of Christian reading and

studying each week and that we inspire a large number of others to do the same. In the days of long ago when people could hardly dream of printed literature, the apostle Paul admonished Timothy to give careful attendance to reading; I believe that he would devote several chapters to this subject if he were writing today. Daniel Webster wrote years ago:

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

Every Sunday school teacher should regularly read the *CHURCH SCHOOL TEACHER*. We are happy that of some 3500 subscriptions to this magazine in the American

Lutheran Church, some five hundred are found in the Texas District; this is a good beginning. May God inspire all of us to make full use of all available visual aids and literature and that we may also induce many others to meet God in much of their reading.

Teachers who surrender unconditionally to God must come to a much fuller realization of the challenge, and necessity of a thoroughly trained leadership in every congregation. Every Sunday school teacher may become a worthy example by eagerly taking as many church workers' courses as possible. We must become deeply concerned as Christian teachers so that Christian systematic training might be continued also among our high school youth. How can we help parents to become much more concerned about their responsibility of supplying Christian training and understanding to adolescent youth? Many freshmen who enter college are disappointed when they realize how much of their time during adolescent years has been largely wasted. Much of the empty social activity of our youth today leaves them pitifully ignorant and leads to nothing but dissatisfaction and disgust. Our age of wise-cracks for personal popularity's sake does not give much satisfaction in a long

run. Much of the school-inspired early adolescent dating is not only an insult to their personal Christianity, but it also causes many an adolescent youth to fail to do successful high school work. More and more devout Christian leaders are convinced that much of our present adolescent education is largely wasted in so far as the Christian church is concerned. Will the church dare to re-establish Christian academies even if it has to pay every penny of tuition? You have probably read that the Synodical Conference has in recent years opened some thirteen Lutheran high schools with an enrollment of some 4300 students. May God give us grace that we might face these problems diligently.

Sunday school teachers who surrender unconditionally to God must put forth serious effort to work consistently toward more Lutheran co-operation at any costs that involve only self-interest, knowing beforehand that we shall not always get everything exactly the way we want it. The splendid reception of the new *Christian Growth Series* is a fine example of such Lutheran co-operation. The result of honest co-operation usually means that we shall gain something better in the end. Let us talk

Lutheran co-operation, live it and pray for it.

Lutheran Sunday school teachers must seriously face the national and international problems confronting us. The children of men will have an opportunity toward a worthy life, liberty, and the pursuit of happiness only in so far as by the grace of God we shall be able to bring Christian ideals and convictions into their lives. Men will no longer believe that all men are created equal when they leave the Christian conception of the Triune God of our fathers out of the picture. Christian Sunday school teachers and pastors must play the role of primary importance if our efforts toward international co-operative living, toward a real united nations organization shall succeed.

Again, you will surrender unconditionally to God if you are *willing to give careful consideration to various special projects through which our organization may become an even more effective agency in the Kingdom of God.* May I suggest that in your thinking and planning in the years to come, you give consideration to the following.

For years we have been talking about a full-time director of parish education in the Texas District.

Might it not be feasible that the individual conferences could consider the employment of a parish worker for each group of fifteen to twenty congregations at least for several months of the year. Thus the same parish worker would be able to give his full attention to the work in different parts of the state for at least part of each year. If the congregations could be made to see the tremendous value of such a worker, there is no reason why the financial support should not be forthcoming. We have some 16,000 Sunday school pupils in our District; with twenty-five cents taken from the annual Sunday school offering of each pupil, our District might have \$4,000 a year for this project. Especially in this respect our church is no longer in need of planning "on top" but rather needs a number of consecrated, trained workers who are willing to labor in the grass roots of the local congregation.

For some years you have been making available from five hundred to a thousand dollars per year to some mission congregation; that has been a most worthy project and God has blessed your efforts. Might it not be well to consider the changing of this project at least for several years, giving fifty

to a hundred dollars of this money to each of ten to twenty missions or small congregations for the purpose of establishing a carefully selected Christian library?

All of us must continue to give much thought to having a full-time trained individual in the cause of parish education for our large state of Texas. According to the figures given above, that position would be possible today if we are thoroughly convinced of the necessity of our cause, if we really want such an individual, and if we are willing to welcome him into our congregations to learn and advise with him in regard to visual education equipment, in regard to the training of our teachers, the organization and equipment of our Sunday schools, the training in the use of the *Christian Growth Series*, the establishing of the most effective vacation Bible schools and in a multitude of other matters. We will not expect the impossible from such a person, but over a period of five years he would sell our cause permanently.

For some five or six years your organization has helped to sponsor one of the most effective church workers' institutes in the American Lutheran Church; for this you deserve much credit. Might you not carefully consider in addition

the establishment of a whole series of more limited institutes, each one lasting two or three days, in various sections of our large state? Thus we would be able to reach a large number of parents and teachers which we can never hope to reach in one central institute.

And finally may I suggest the possibility of extending a personal hearty invitation to the Sunday school teachers of all the Lutheran bodies in Texas to join with us in making up a new Texas state teachers' organization which would consist of *all* the Lutheran Sunday school teachers in Texas? Undoubtedly many of them would be happy to learn with us and the years of experience in our organization should give us the necessary strength to inaugurate this movement.

Whether we are permitted to serve our organization one or many more years, may our service always be one that is done in deep Christian humility and out of joy over our salvation in Christ. May we strive daily to surrender unconditionally to God. May He alone give each of us such a heart which fears Him only and desires sincerely to keep His commandments always, so that it might be well with us and with our children always and forever!